1829
Circular
Espistle
Concerning
The
Covenant

PAPERS
OF
SHAKERS

91

NEW YORK
New Lebanon

R. Bishop's writing

Circular Epistle.

The Ministry & Elders of the Church at New-Lebanon, to all who feel an interest in the prosperity of Zion, & claim a relation to the only gospel of salvation, in this day of Christ's second appearing.

Dearly beloved gospel friends,

Since it hath pleased God to call us by his grace and make us partakers of the gospel of this latter day — to be distinguished in a sinful world as a righteous and holy people, and to find our true relation to Christ & to each other by our faithful obedience to the testimony of the cross; — and since, by the operations of Divine Wisdom, the treasures of the gospel have in a special manner been committed to our trust, we feel that we have a special duty to discharge at this time which concerns us all, & to which we wish to call your particular attention. Feeling deeply interested in the increase of the gospel, we desire to impress on your minds a due consideration of certain matters which, if rightly improved, will tend to increase any

mutual strength and protection in the way of God, and promote a spirit of union, order and harmony among Believers.

In the first place we feel to express our thanks to God & to his chosen agents, that tho' all the sufferings, afflictions and sore tribulations which have attended the second manifestation of Christ, the everlasting truth has been more and more displayed, so that our souls can rest with calm and unshaken confidence on that sure foundation which, for more than half a century, has stood firm against all the storms of infidelity, vain philosophy, antichristian influence, and the more dangerous intrigues of false hearted brethren.

But notwithstanding so firm a foundation is laid, and so great a degree of prosperity has crowned the labours and sufferings of our pious predecessors and many of our cotemporaries, there is no provision, made for us to lay aside our watchfulness, take our ease, & imagine that all is safe and beyond the reach of danger. Admitting, as perhaps we may, that our sacred profession has so far commended itself to the common protection of the civil authorities of our country, that but little persecution or opposition from without is to be feared, have we, as yet, gained that degree of internal order that will secure us from the danger of losing the path of social and spiritual relation, as a consecrated people, bound

together by an inseparable bond of union? Is there not rather increasing cause for care and watchfulness, lest by any means, some may be gradually & imperceptibly corrupted and drawn aside from the simplicity of that faith which has been planted and nourished by our first founders, and from those wholesome rules of order which we have been solemnly charged to keep & maintain?

Considering, dearly beloved, the extent to which the gospel has already spread; the many and various characters that are included in the profession of our faith, & in the bonds of our fellowship; the boasted light & liberty that, at this age, greatly abounds among mankind, and with which the sense and feelings of many who are admitted among us are very full; and considering that it is natural for such to desire to be teachers, and to mingle their treasures of worldly wisdom with the selfdenying and mortifying doctrines of the cross - we would ask, what security have we against all fear of degeneracy on the side of popularity and a pretended increase?

It has been sufficiently testified, and we are all fully convinced and satisfied that the gospel has been introduced by that power & wisdom of God that all the united wisdom of man cannot gainsay nor resist. And there still remain among us many

living witnesses of the true increase of that wisdom, power & divine authority which, step by step, has led the simple and honest hearted into that pure & peaceful order, harmony & visible prosperity which has recommended the gospel to all souls that truly desire salvation. Is it not therefore of great importance frequently to call to mind the former days of gospel light, instruction & discipline, and, as it were, to retrace in our memories the narrow path by which we have been led into the possession of this heavenly treasure? Believing, as we do, that the present state of affairs both in the civil & religious world, as well as among the several branches of our community, calls us, unitedly & individually, to a faithful examination of our state, as a people, we feel it our duty to offer to all concerned a brief address on the subject, & to call your mutual attention to what appears to be the special duty of the day.

And in the first place, let it be remembered that it was not by a convention of politicians — a general assembly of divines, nor by the vote of a majority of republicans, that the gospel of Christ was introduced among us. But when all human wisdom had failed, and a divided world of professing

christians were crying, "Lo here! and Lo there!" When awakened souls, groaning under the bondage of a corrupt nature, feeling and lamenting the baseness of human depravity, were crying to God, day and night, for deliverance — then it was that a single Mouth was opened by <u>one eternal Spirit</u>, to declare one only way of salvation and redemption, and one only door of entrance into one only kingdom of peace & happiness. From the lips of our suffering and everblessed Mother that testimony has gone forth which will gather into one all things in Christ, whether in heaven or on earth. Can it then be a matter of any doubt with us, whether the combined talents of proud mortals, or the Spirit of <u>Eternal Truth</u> is to point out the path of our justification and dictate the plan of our association as a body? The fallen race of man, from the remaining rays of original light, and the improvements of human reason, may institute plans of government and form laws for the regulation of civil society. But to regulate the work of God as it respects the order of the gospel & the establishment of a spiritual Kingdom on earth, no toleration can be given, nor any room be left, for the clashing opinions and contrary courses of mortals to bear any sway.

Nominal christians, by their own sagacity, may frame their own creeds, enact their own laws, and

form and transform into any shape that suits their own fancy — But when it is found that, in order to see the kingdom of God, there must of necessity be a new birth, how is that birth to be brought forth? Who can be born without a Mother? It is therefore a matter of the first importance with us that we should ever realize our origin & descent, and acknowledge our relation to each other as children, not of the bond woman, but of the free, and, according to our age & experience in the gospel, preserve the unity of the spirit in the bond of peace.

During the ministration of our blessed first Mother, her gift of wisdom & kind maternal spirit was all sufficient to guide our infant faith and lead our unexperienced feet in the paths of righteousness and peace. Her word, whether in person or by her messengers or ministers, was a law to all her simple and honest-hearted children. And when her dispensation of parental instruction was finished, it was not left for her numerous offspring to settle by arbitrary appointment, or by the vote of a majority, which of them should be the greatest. The nursing father stood ready in his place to receive the weight and burden of the solemn charge committed to him. The labours and sufferings of Father James Whitaker are never to be forgotten. Much

is due to his faithfulness in superintending the concerns of the Society; in teaching, encouraging & strengthening the members, until by experience & travel they were prepared to constitute a spiritual body, & bone come to its bone, & all the parts & organs of the living community commence their united operations.

We have all been informed of the presiding gift which, according to previous prophecy, was vested in Father Joseph Meacham, for the gathering of believers into church order. It is also generally known that this once unsightly, savage wilderness, now called New Lebanon, was chosen as the first consecrated ground for the establishment of the church of this latter day; and as yet there remain many living witnesses of the special gifts and orders that, from time to time, were given for the regulation of all matters, both spiritual and temporal; particularly for the establishment of a standing Ministry, Eldership, Deaconship, Trusteeship & Membership in every lot of care and mutual help throughout the body. We may also call to remembrance the mutual sufferings and labours of our beloved Father Joseph & Mother Lucy, and all that were united with them in gaining that order which

was then considered and acknowledged as a pattern and example to be followed by every association of Believers as far as the same work should extend.

It is also well known, and ought forever to be remembered that from this place the law of Zion & the word of the Lord have gone forth to every place where the testimony of Christs second appearing is supported. That is, Ministers have been appointed & sent forth to open the testimony, and to instruct, lead & direct other souls as they themselves have been instructed, led & directed; and they have always been considered responsible to the authority that sent them, for the faithful exercise of their office & trust. Through these means our cords have been lengthened, and our stakes strengthened by an inward law of life & liberty which binds us together, like the spreading branches of a fruitful vine. And our mutual faith and love are the only bonds of union that have been found necessary, so far as regards our relation to God & each other, as a seperate and peculiar people.

But with regard to our visible and external relation, as cognizable by the laws of civil Society, & the use & disposal of our temporal interest, it has been, and still is a matter of deep concern to us to support and maintain a consistant uniformity.

In every place we are subject to the laws of the country in which we live. Those laws claim the same controul over our temporal interest as over the interest of other citizens. Our interest must therefore be secured to the use intended, upon lawful grounds. Hence it becomes indispensibly necessary that our temporal interest should be legally secured in the hands of trustees; and that all our transactions, in thus arranging matters, should be legal and supportable in a court of justice & equity.

Laws are various in different states; and prejudices bear more or less sway every where; but in all countries mutual agreements and written contracts supercede the interferance of civil authorities. Mutual agreements in things lawful, is therefore our only resource for the defense of our civil rights. Hence arises the necessity of a written covenant, and a particular statement of the general principles of our Church order & form of government.

But even this, when transformed into a legal instrument, without special care, is liable to be misunderstood & misconstrued, & to excite various sentiments even among good Believers, & lead to such a diversity of ideas & forms of expression to suit the sense of the world, which may, if not carefully guarded against, eventually lead to unhappy divisions, & a sort of independance in the management of our temporal concerns.

Seeing then that we are, in reality, but one people, taught and governed by one Spirit – organized under one united ministerial gift, and constituted according to one order of government, we feel it our duty to recommend to your consideration the propriety and importance of having one explicit Covenant, adapted to the general circumstances of each Society, and containing one uniform statement of our principles of association, by which we may be able to assume one uniform ground of defence in all cases that may occur under the authority of our respective States, which boast the privilege & bear the name of United States.

With a view to accomplish this much desired object, & to leave, at our decease, a little legacy for our beloved youth & junior brethren and sisters, who are moving forward to fill up the ranks of the present generation as fast as they become vacant, we offer a form for your consideration, which, according to our experience & observation, will be found to answer to the work in this place from the beginning, and which we deem neither dishonourable to the gospel of Christ, nor inconsistant with the laws of man.

It ought to be considered, (and our western brethren and sisters should keep it in remembrance) that altho the senior institution at New Lebanon is a proper center for the general union; yet the great local distance of the Societies in the Western States from this place, requires a center of union in that quarter. And as the first opening of the gospel, & the first establishment of church order, commenced at Union Village, in the state of Ohio, by a regular emanation, in the gift of God, from the general center of union; it is proper in the order of God, that the Society in

Union Village should be the central Society, and the leading gift in that place, the center of union for all the branches of the Church in the Western States. The leading gift of that institution being regularly joined, and acknowledging the leading authority in the first center of union, will of course, necessarily connect all the various branches into one center, like the branches of a flourishing vine to one root. This line of order aught to be stated in the written Covenants of the differant branches in the West.

Though a uniformity in all those external concerns which so frequently bring Believers in contact with the world, is very desirable; as it would contribute much to our strength and prosperity in the gospel, & to our conquest over the spirit of the world; yet we entertain no expectation that it can be obtained without our united exertions & faithful labours: and we fully believe that so far as this proposition can obtain the united approbation of faithful Believers, it will effect one very important step towards this desirable object. Therefore, let the exertions be made in good faith, & the blessing of God will not fail to attend them.

There are some other matters which we feel it our duty to mention, & which must be gained before a general uniformity throughout the differant Societies can be fully attained.

The first that we would notice, and which we consider a very important one, is that which relates to party spirit & party politics. This is a subject with which Believers who mean to keep the way of God, and preserve

their ~~[illegible]~~ uncontaminated with the contentious spirit of the world, ought never to intermeddle. Our faithful and beloved Father James, in his day, bore a strong & decided testimony against this spirit; and we sincerely desire that it may be wholly excluded from among believers. No one can indulge himself in it without feeling a growing & increasing bias of mind on one side or the other, which will imperceptibly tend to mar his union and shut the gift of God out of his soul. The evils which will eventually follow we need not mention, as every considerate Believer will readily perceive what they are, & the extent & magnitude of their influence.

2. Liberty of conscience. As this is a sacred right, for the preservation of which the witnesses of God, in all ages, have suffered more or less, and for which Believers have always been very strenuous in their own cases, we think it may not be amiss to caution them against the abuse of it in themselves under a delusive idea that they are justly contending for this liberty, while in reality they are striving for their own wills. This some have done even to the striving against the gift of God in their Elders.

It is the duty of Believers to respect liberty of conscience in all - even in the subjects of Antichrist's kingdom.

The law of Christ can never bind the conscience of any soul. But if any Believer, under a plea of conscience, is inclined to swerve from that path of gospel order & rectitude which was pointed out by the Son of God, & clearly opened by Mother Ann, and now plainly marked out by the unerring principles of her Gospel, he ought first to examine himself honestly, and see from whence this conscientious differance of faith & feeling arises, & whether it really came through faithful obedience to the genuine principles of the gospel, & in consequence of honestly taking up a full cross against all sin & every kind of evil.

When this examination is truly and sincerely made, & the professed Believer still pleads a conscientious differance of faith, & really believes he can be justified before God in violating those ~~[illegible]~~ & ~~[illegible]~~ important principles which we feel bound to keep uncorrupted and unmarred, it then becomes his duty to withdraw peaceably from the Society, and gather his union with a more righteous & Godly people if he can find them; and he will thereby manifest to the world the purity of his motives, & the honesty and sincerity of his religion. To us it is certain

that in Christ there is but one Lord, one faith & one baptism – one body & one bread. Therefore, if Christ has appeared the second time, to gather all things into one, there can be but one faith, one body & one union; consequently differance of faith & sentiments must seperate souls from the union of that one body.

3. There is another subject of importance which we feel it necessary to notice. It is that which respects the introduction of new improvements & inventions into the Society. Some Believers, from their eagerness to seek out new inventions and search after new discoveries, seem to think it a part of their duty to devote their faculties & the interest of the Society to these pursuits. It is the unquestionable privilege of Believers to gain an increase in faith & good works, & in every good gift that comes from God. But it is necessary that they should learn how and in what manner they are to increase; lest while they imagine that they are labouring for a profitable increase; and searching after justifiable improvements, they should deceive themselves with vain pursuits after things which will eventually lead them into loss. They ought to consider that altho the work of God is a growing work, & the kingdom of Christ an increasing kingdom; yet the work is of God, & not of man; and this increase, with all its improvements, is to be brought forth in the gift of God, & according to the order of the gospel; not in the pursuit of our own ways, nor according to the imaginary ideas we may entertain of our own skill & talents. It is therefore of essential importance to the maintainance of union & good order, that Believers, in all their labours for new improvements,

 whether in machinery, dress, manners or customs, should be careful to proceed in union, & by no means to introduce new things into the Society without the consent and approbation of the Ministry and leading authority of the Church.

Finally, beloved brethren & sisters, farewell – keep your faith unmarred, & walk in obedience to it – keep your garments unspotted from the world, "avoid evil communications" – cherish the bond of your union as a dear & precious treasure; for it is your strength, & will necessarily lead you to more perfect obedience, & thereby protect you from the snares of the wicked one, & insure the blessing of heaven upon all your labours.

Accept this address as a token of our kind love & remembrance, and our fervent prayers for your union, blessing & prosperity in the gospel –

From the Ministry and Elders.

New Lebanon, Sept.r 1st. 1829.

N. B. After you have had a sufficient time to deliberate on the proposed Covenant, we shall be glad of a few lines, as soon as consistent, expressive of your opinion about it. As a few amendments from each Society, East & West would probably occasion much labour in revising it over again, so as to suit all parties, and perhaps protract the

execution of it to an unexpected length of time, we confidently trust that good Believers will not undertake such a labour merely to display talents— But if any thing worthy of notice should strike your minds, you will communicate them freely.

1835
Names
of The
Brethren
&
Sisters

Names
of the
Brethren and Sisters
in the
First and Second Order
Mount Lebanon, N. Y.
April. 1835.

PAPERS
OF
SHAKERS
92
NEW YORK
New Lebanon

Names of the Brethren in the Church Family April 1835

	No.	Names		when they went to live at Church	When Born
Ministry		Ebenezer Bishop	*	- - - - - - - -	Oct. 7 - 1768
Ministry		Rufus Bishop	*	- - - - - - - -	July 18 - 1774
Elders		David Meacham	*	- - - - - - - -	Dec. 7 - 1776
Elders		Daniel Bowler		Nov. 15 - 1814	May 2 - 1804
Deacons		Jonathan Wood		Oct. 29 - 1808	Augst 24 - 1791
Deacons		John Dean		Sept. 7 - 1819	April 12 - 1797
House Deacons		Henry Bennett	*	- - - - - - -	March 19 - 1779
House Deacons		Edward Fowler		April 18 - 1812	May 5 - 1800
Pedlar		~~Anthony Brewster~~		May 21 - 1807	March 14 - 1798
Secretary		Seth Y. Wells		Augst 7 - 1828	Augst 19 - 1767
	11	~~Richard Treat~~	*	- - - - - - - -	March 14 - 1757
	12	~~David [illegible]~~	*	- - - - - - - -	May 3 - 1759
	13	~~Moses Mixer~~	*	- - - - - - - -	Sept. 10 - 1760
	14.	~~Eliab [illegible]~~	*	- - - - - - - -	May 6 - 1762
	15	Henry Markam	*	- - - - - - - -	May 30 - 1765

			when born
16	Francis Hocknell *	- - - - - - -	Sept 1 - 1765
17	~~Levi Chauncey~~ *	- - - - - - -	Decr 7 - 1765
18	Stephen Munson *	- - - - - - -	July 25 - 1766
19	~~Artemas Marks~~ *	- - - - - - -	June 30 - 1767
20	Gideon Turner *	- - - - - - -	Octr 6 - 1768
21	Daniel Wood *	- - - - - - -	Feby 20 - 1770
22	John Meacham *	- - - - - - -	March 8 - 1770
23	Joel Turner *	- - - - - - -	Decr 28 - 1772
24	Nicholas Bennett *	- - - - - - -	Novr 26 - 1773
25	Johnson Shapley *	- - - - - - -	March 3 - 1774
26	Israel Hammond *	- - - - - - -	April 17 - 1777
27	David Rowley	June 10 - 1830	Sept 16 - 1779
28	Calvin Green *	- - - - - - -	Octr 10 - 1780
29	Nathan Williams *	- - - - - - -	May 24 - 1781
30	Henry Young	March 15 - 1806	June 1 - 1788
31	Isaac N Young	March 24 - 1807	July 4 - 1793
32	~~Garrett K Lawrence~~	~~Octr - 30 - 1808~~	Sept 6 - 1794
33	Luther Copley	Decr 12 - 1807	Decr 14 - 1800
34	~~Charles Greene~~	March 11 - 1822	Novr 3 - 1802
35	Dwight Hinckley	March 21 - 1821	Sept 18 - 1805
36	Henry De Witt	Decr 9 - 1813	Decr 27 - 1805
37	Frederick Sizer	March 16 - 1830	Octr 2 - 1806
~~38~~	~~Miles Beach~~	~~Jany 21 - 1823~~	Octr 20 - 1806

Those marked * are previous to 1806

	Names	when they went to live at Church	When Born
39	Barnabas Hinckley.	March 21 - 1821	Apl 9 - 1808
~~40~~	~~Rufus Hinckley.~~	Novr 7 - 1820	Feby 25 - 1810
41	Daniel Crosman.	Octr 26 - 1822	Decr 7 - 1810
~~42~~	~~Josephus Seely~~	Jany 5 - 1818	Feby 13 - 1811
~~43~~	~~Israel Knight.~~	April 8 - 1834	July 3 - 1811
~~44~~	~~Reuben Reed~~	March 17 - 1825	April 7 - 1812
45	Phineas Gates	Novr 28 - 1821	May 31 - 1813
~~46~~	~~Isaac D. Knight.~~	March 7 - 1829	Sept 6 - 1813
47	John Allen.	Octr 31 - 1826	May 11 - 1816
48	Benjamin Gates.	Novr 28 - 1821	April 5 - 1817
49	Theophilus Sidell	Octr 23 - 1833	July 17 - 1817
50	De Robigne Bennett.	June 11 - 1834	Decr 23 - 1818
51	Elisha Blakeman.	Octr 9 - 1834	March 10 - 1819
~~52~~	~~Henry Mack~~	June 30 - 1828	Octr 1 - 1819
~~53~~	~~Charles Knight.~~	Novr 30 - 1829	May 23 - 1820
54	George Van Ansdale	Octr 23 - 1833	June 11 - 1820
55	Felix Robere	Feby 7 - 1835	March 22 - 1821
56	Franklin Barber.	March 20 - 1828	July 14 - 1821
57	George Allen.	Octr 31 - 1826	Jany 13 - 1822
58	Arthur Hammond	Decr 19 - 1832	Sept 5 - 1822
59	Stephen Baker	Novr 1 - 1832	May 30 - 1824

Names	when they went to live at Church	When Born
60 Samuel White.	Nov.r 21 - 1833	July 15 - 1824
61 William Allen -	Dec.r 17 - 1827	Dec.r 14 - 1824
62 James Goodwin.	Dec.r 19 - 1833	Feb.y 19 - 1826
~~63 William De Barr~~	Aug.st 15 - 1833	May 10 - 1827
64 James Wilson.	Oct.o 23 - 1833	March 20 - 1828
~~65 George De Barr~~	Aug.st 15 - 1833	Aug.st 13 - 1829
Abm. Hendrickson.	Feb.y 14 - 1837	Dec.r 10 - 1779

Names of the Sisters in the Church Family April 1835.

	Names	when they went to live at Church	When born
Ministry	Ruth Landon.		Augst 3 - 1775
	Asenath Clark.		Jany 15 - 1780
Elderesses	Betsy Darrow.		Augst 12 - 1777
	Betsy Bates.	April 24 - 1811	June 1 - 1798
Deaconesses	Lydia Mathewson		Octo 6 - 1777
	Samantha Fairbanks.	June 15 - 1813	June 16 - 1804
7	Zeruah Clark.		June 15 - 1755
8	Phebe Chase		June 14 - 1756
9	Prudence Hammond.		June 17 - 1760
10	Chloe Tiffany		Novr 4 - 1760
11	Desire Sanford		Decr 25 - 1760
12	Ann Mathewson.		June 24 - 1763
13	Abigail Cook		Novr 23 - 1763
14	Eunice Billing		March 11 - 1764
15	Rachel Spencer		April 2 - 1764
~~16~~	~~Saloma Spencer~~		March 5 - 1765

Names	when they went to live at Church	When born
17 Zipporah Core		April 4 - 1765
18 Lucy Smith .		Octr - 28 - 1765
19 Betty Mixer		Febr - 27 - 1766
20 Love Meacham .		Decr 14 - 1769
21 Thankful Goodrich		Octr - 9 - 1771
22 Mercy Bishop		Jany 14 - 1772
~~23 Saloma Chauncey~~		May 20 - 1772
24 Charlotte Brackett	May 5 - 1807	April 29 - 1775
25 Philadelphia Wood		July 14 - 1778
~~26 Dolly Chauncey~~		April 13 - 1779
~~27 Susanna Ellis .~~	July 27 - 1815	Novr - 6 - 1779
28 Jane Smith		Jany 5 - 1782
29 Lucinda Cole	Octr - 14 - 1813	April 11 - 1782
30 Molly Bennett		April 21 - 1782
31 Elizabeth Lovegrove	June 13 - 1809	March 15 - 1791
~~32 Prudence Morrell~~	June 12 - 1829	Jany 3 - 1794
33 Ursula Bishop		July 27 - 1780
34 Sarah Bates .	Febr - 20 - 1811	Novr 29 - 1792
35 Angelic Veddar .	Febr - 24 - 1808	June 8 - 1796
36 Joanna Kitchel .	June 8 - 1812	July 4 - 1796
37 Lucy Clarke	Sept - 18 - 1815	April 11 - 1799

	Names	when they went to live at Church	When born
38	Sally Dean.	June 11 - 1821	July 7 - 1799
~~39~~	~~Electa Blanchard.~~	~~June 23 - 1813~~	July 8 - 1801
40	Rachel Sampson.	April 26 - 1814	Jany 20 - 1803
41	Hannah Fairbank	June 15 - 1813	Febr 18 - 1803
42	Sarah Smith .	Jany 7 - 1818	Octr 26 - 1803
43	Maria De Witt .	Decr 9 - 1813	Jany 20 - 1804
44	Betsy Crosman .	Decr 6 - 1821	Febr 27 - 1804
45	Olive Brown .	Octr 25 - 1824	Sept 27 - 1806
46	Mary Ann Mantle.	Novr 17 - 1814	Febr 24 - 1808
47	Adahzillah Potter .	May 12 - 1817	June 28 - 1809
48	Hannah Treadway.	Novr 25 - 1824	Sept 20 - 1809
49	Rhoda Wilson	Decr 13 - 1815	June 18 - 1810
50	Eliza Ann Taylor.	Febr 25 - 1823	July 18 - 1811
51	Olive Gates .	July 29 - 1834	Augst 17 - 1811
52	Eleanor Potter.	May 12 - 1817	March 30 - 1812
53	Jane Blanchard .	Sept 3 - 1829	Novr 26 - 1812
54	Hannah Reed	Octr 25 - 1824	Sept 19 - 1814
55	Hortency Lockwood.	Augst 16 - 1821	March 7 - 1815
56	Mary Reed	Octr 25 - 1824	July 10 - 1815
57.	Elizaett Bates .	Octr 1 - 1825	Octr 19 - 1815
58	Matilda Reed .	Febr 8 - 1825	May 20 - 1817

	Names	when they went to live at Church	When born
59	Polly Ann Reed	Decr 6 – 1825	Febr 3 – 1818
60	Anna Dodgson	March 4 – 1828	June 2 – 1818
61	Tabitha Lapsley	Octr 13 – 1834	Jany 14 – 1819
62	Amy Reed	Decr 1 – 1825	Febr 15 – 1819
63	Polly Wicks	Febr 5 – 1825	April 28 – 1819
64	Mirander Barber	April 2 – 1828	July 29 – 1819
65	Lucy Gates	Octr 23 – 1833	June 4 – 1816
~~66~~	~~Eliza Van [illegible]~~	~~Sept 29 – 1831~~	~~April 21 – 1820~~
67	Abigail Hathaway	Sept 12 – 1832	Jany 12 – 1821
68	Maria Lapsley	Octr 13 – 1834	June 14 – 1821
69	Harriett Goodwin	Decr 19 – 1833	June 2 – 1823
70	Elizabeth Sidell	June 16 – 1832	March 20 – 1825
71	Henrietta Latham	Novr 25 – 1833	Febr 28 – 1827
72	Ann Eliza Goodwin	Decr 19 – 1833	Octr 19 – 1827
73	Margaret Remer	June 30 – 1834	Octr 11 – 1830
74	Letoy Ann Bennett	June 11 – 1834	Sept 4 – 1821
75	E Jane Latham	Nov 25 1833	
76	Rebbeca Reed		1840

76

Names of the Brethren in the Second Order April 1835.

		Names.	when they went to live at S. Order	When born
Elders		Samuel Johnson		Novr 6 - 1775
Elders		Amos Stewart	March 5 - 1811	May 9 - 1802
House Deacon		Benjamin Lyon		July 14 - 1780
	4	Daniel Mosely		Feby 24 - 1760
	5	~~Constant Mosely~~		July 27 - 1763
	6	Adonijah Jacobs		June 3 - 1764
	7	Jethro Turner		Sept 1 - 1764
	8	~~Charles Stewart~~	March 5 - 1811	1799
	9	Hiram Rude	May 28 - 1820	Sept 17 - 1802
	10	Philemon Stewart	March 5 - 1811	April 20 - 1804
	11	Aaron D. Bill	June 6 - 1821	Augt 15 - 1805
	12	George Curtis	April 6 - 1824	July 1 - 1806
	~~13~~	~~Philip Cornell~~	June 7 - 1828	April 6 - 1810
	14	Arby Noyse	Jany 3 - 1822	Octr 10 - 1815
	15	Giles Avery	Novr 27 - 1821	Novr 3 - 1815
	~~16~~	~~Peter Long~~	Sept 9 - 1830	May 16 - 1816

Names	when they went to live at S. Order	When born
17 Orren Haskins	July 7 - 1823	Decr 3 - 1816
18 James Long	Sept 9 - 1830	Decr 29 - 1817
19 James P. Vail	June 15 - 1830	Feby 12 - 1819
~~20 William Peterson~~	Sept 27 - 1830	Novr 14 - 1820
21 Lewis Long	Sept 9 - 1830	July 31 - 1821
22 Robert Valentine	May 3 - 1831	Jany 12 - 1822
23 Samuel Long	Sept 9 - 1830	Decr 28 - 1823
24 George Long	Sept 9 - 1830	Sept 7 - 1825
~~25 Ethan Plane~~	March 30 - 1835	June 3 - 1816
26 Gideon Kibbee	April 15 1780	May 8 - 1777
~~27 Joseph Finley~~	Novr 21 - 1835	Decr 8 - 1824
Samuel Wilson	1835	
Issachar Bates	1835	

Fourth Bake

Names of the Sisters in the Second Order April 1835.

	Names.	when they went to live at S. Order	When born
Elderesses	Lucy Darrow		Decr 22 - 1778
	Sally Lewis	Sept 19 - 1821	March 26 - 1793
Deaconesses	Betsy Copley	Decr 12 - 1807	Sept 20 - 1796
	Rhoda Blake	Decr 16 - 1819	Sept 10 - 1808
5	Anne Hocknell		March 8 - 1762
6	Abigail Munson		March 19 - 1771
7	Lydia O Brien	March 10 - 1816	Jany 5 - 1773
8	Phebe Mosely		July 1774
9	Sarah Hawkins		April 17 - 1775
10	Pamelia Dickeson		March 7 - 1779
11	Sophia Avery	Octr 30 - 1827	April 4 - 1780
12	Hannah Train	Augt 18 - 1810	Decr 30 - 1783
13	Rachel Vining	May 21 - 1807	Novr 24 - 1794
14	Mary Stewart	March 15 - 1827	Augst 10 - 1796
15	Patience Bushnell	Novr 17 - 1829	Decr 12 - 1799
16	Jerusha Smith	April 9 - 1831	March 8 - 1800
17	Joanna Vining	May 21 - 1807	Jany 1 - 1802

	Names	when they went to live at S. Order	When born
18	Jobedia Elsworth	Novr 15 - 1812	Octr 20 - 1803
19	Abigail Elsworth	Novr 15 - 1812	March 19 - 1806
20	Leah Taylor.	April 6 - 1820	Jany 21 - 1808
21	Phebe Smith.	Febr 24 - 1827	Decr 1 - 1810
22	Hannah Blake.	Decr 16 - 1819	March 31 - 1811
23	Sarah Ann Lewis.	Augst 20 - 1821	June 5 - 1813
24	Eliza Avery.	Decr 15 - 1819	Jany 11 - 1814
25	Sally Dow.	May 16 - 1833	Febr 18 - 1826
26	Mary Crocker.	July 22 - 1833	Octr 27 - 1827
27	Nancy Dow.	May 16 - 1833	Decr 6 - 1828
28	Elizaett Crocker.	July 22 - 1833	Jany 17 - 1830
29	Eunice Latham.	Novr 25 - 1833	March 25 - 1831
	Jane Peterson.	14	
	Elizabeth Long.		
	Tressa Lanmer.		
	Augusta Lanmer.		
	Elizabeth Patterson.		
	Aseneth Rey.		
	Sarah Jane Rey.	Polly Thomas.	
		Selby Thomas.	

Jany Crocker

14 4 4 4 22 28

36

38